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# The Classical Weekly

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## IMPORTANT PUBLICATIONS

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## MR. KADISON ON OVID AS A WRITER OF SHORT STORIES

In a periodical entitled *Poet Lore* (\$6.00 per year, \$1.50 per number), 29,206-217 (March-April, 1918), there was an article by Mr. Alexander Kadison, entitled *Ovid as a Short-Story Writer in the Light of Modern Technique*.

Mr. Kadison begins by thinking of Ovid as *par excellence* the story-teller of antiquity, and his *Metamorphoses* its most notable collection of short stories.

He asks next what chance Ovid would stand with a present-day editor of a magazine whose specialty is short stories. To make his answer to this question objective, he adopts as his "canons of criticism" of the short story the views which Dr. J. Berg Esenwein, long editor of Lippincott's Magazine, set forth in a book entitled *Writing the Short-Story*.

Having then chosen at random six selections from the *Metamorphoses*, he tested them by these canons. He found that four of them could not be regarded as short stories at all, but were rather tales. One, however, was an almost perfect short story. This discovery seems to Mr. Kadison very remarkable, in view of the fact that Dr. Esenwein, in *Writing the Short-Story*, following an opinion expressed by Professor C. S. Baldwin, of Barnard College (in his book, *American Short Stories*, Longmans, Green and Co., 1903), had declared that ancient and early medieval tales are of three kinds: the simple anecdote, the scenario (or condensed plot), and, very rarely, the real short-story.

Though he is prepared to admit, evidently, that one swallow does not make a springtime, Mr. Kadison feels justified in surmising that in Ovid, at least, the short story is "probably not so rare a phenomenon" as the views of Dr. Esenwein and Professor Baldwin might lead one to suppose.

The story that seems so significant to Mr. Kadison is the story of Pyramus (repeatedly spelled Pyramis in his article) and Thisbe, *Metamorphoses* 4.55-166 (Mr. Kadison sees in these two characters the literary prototypes of Shakespeare's Romeo and Juliet).

It appears that Dr. Esenwein had laid down with respect to the short story seven "positive canons", as follows:

- (1) The true short-story is marked by a single predominating incident.
- (2) The true short-story is marked by a single pre-eminent character, or rarely by two chief characters that are strictly co-ordinate.

- (3) The true short-story must display imagination.
- (4) The true short-story is marked by the presence of a plot. "We must look for one essential feature of a true plot—complication, by which I mean not complexity, but a happening, a crisis. Strictly, narratives without crises are without plots, and . . . are tales rather than short-stories. In the former, events take a simple course; whereas in the latter this course is interrupted by a complication. Something happens, and that happening starts, or sometimes actually constitutes, the plot. The rival interferes with the lover, or the 'villain' carries out his scheme, or an accident happens, or a hidden condition is disclosed; whereupon things are tied up, and the reader remains more or less in suspense until the denouement" (Esenwein, 74).
- (5) The true short-story is marked by compression.
- (6) It is marked also by organization.
- (7) Finally, it is marked by unity of impression.

In applying these canons to the Pyramus and Thisbe story, Mr. Kadison reaches the following results.

(1) The story exhibits a single predominating incident; all that takes place at the tomb of Ninus constitutes that incident.

(2) There are two chief characters, strictly coordinate and complementary. The other characters are distinctly subordinate.

(3) The *Metamorphoses* was "avowedly a compendium of mythological narratives". Further, in 4.53 Ovid explicitly indicates that the tale was out of the ordinary: *haec . . . vulgaris fabula non est*.

(4) Dr. Esenwein's description of the plot as the one essential feature

fits our selection so exactly that one might almost suppose that he had the story of Pyramus and Thisbe in mind at the time he wrote that description. Clearly, the 'happening' or 'crisis' is the tearing of Thisbe's veil by the lioness.

(5-7) Dr. Esenwein sums up canons 5-7 in the following statement: "the details . . . are so compressed, and the whole treatment so organized, as to produce a single impression". Ovid, says Mr. Kadison, compresses "the entire story, with its wealth of details" within one hundred and twelve verses; from this marked compression a unity of impression inevitably results.

Mr. Kadison now proceeds to apply to the story certain negative canons, laid down by Dr. Esenwein (19-28), as follows:

- (1) The short-story is not a condensed novel. . . . The short-story produces a singleness of effect denied to the novel. . . . It must differ from the novel in scope and in structure. Speaking broadly, the novel is expansive, the short-story intensive. The great novelists sought 'the all-embracing view' of life, the short-

story writer looks upon a special . . . character, incident, or experience.

(2) The short-story is not an episode.

(3) The short-story is not a scenario, not a synopsis, and not a biography.

(4) The short-story "is not a mere sketch". Sketches "are not short stories, for in them nothing happens; they have neither essential beginning nor necessary ending; they leave no single completed impression; they lack the effect of totality on which Poe so constantly insisted".

(5) The short-story is not a tale. A tale is "a simple narrative, usually short, having little or no plot, developing no essential change in the relation of the characters, and depending for its interest upon incidents rather than upon plot and the revelation of character". The tale does not "march in all its parts directly and swiftly toward a single impression. The tale admits of digressions, moral or amusing reflections, and loosely connected episodes *ad libitum* . . .".

Mr. Kadison uses half a page or more (212), needlessly it seems to me, to prove that the Pyramus-Thisbe story is not a condensed novel. Next, he maintains that the story is not an episode. It was not "parenthetically inserted <in the *Metamorphoses*> to illustrate some phase of character or of conduct"; it is related solely for its own sake. Thirdly, the story is not a scenario, not a synopsis, and not a biography (it treats of the lives of more than one character). Fourthly, our story is not a mere sketch; something happens in it, it has an essential beginning and a necessary ending, and it produces a single impression. Fifthly, it is not a tale; it has a plot, it develops an essential change in the relation of the characters, and the incidents are in themselves of subordinate interest.

And as for revelation of character, it is precisely that which has ever lent, and doubtless ever will continue to lend, a peculiar indefinable charm to the story of the ill-fated lovers.

There is, to be sure, a digression in the story, but that is an entirely relevant digression, in the parenthetical question (68), *Quid non sentit amor?* It consists of but four words; it is not a defect, but a merit, because of its distinctly emotional value.

Mr. Kadison sums up on pages 216-217. The Pyramus-Thisbe story is

a perfect short-story from the standpoint of modern technique; and this despite the fact that the short-story of today is a natural outgrowth of previous literary forms which are quite generally regarded as themselves of very recent origin.

Modern short stories are, to be sure, usually written in prose form, but Mr. Kadison can think of no reason why short stories should not be cast also in verse.

Mr. Kadison, in spite of a certain naivete and divers crudities which go with youth (he gained his B.A. in 1913), has produced a very interesting paper. It might well be worth the while of some classical student to carry his inquiry further, by applying Dr. Esenwein's "canons" or similar canons to other stories in the *Metamorphoses*.

C. K.

### CAESAR, CICERO, AND POMPEY<sup>1</sup>

One of the objections raised by our enemies to the teaching of the Classics is the lack of coordination of ancient life and thought with our own, and when we claim this or that advantage as accruing from classical study they counter with a flat denial of the realization of any such advantage and maintain that, whatever our protestations, as a matter of fact most of our attention is devoted to linguistic drill to the disregard of much more important matters.

Without entering into controversy we may fairly admit that our students do not get as much out of their study as they might under more favorable conditions. And our enemies are to this extent right, when they affirm that classical study can not properly be divorced from the contents of the authors studied. When a child reads Caesar, he is reading history, no matter how much that fact is obscured in the teaching, and when a child reads Cicero, he is reading documents that had an important bearing upon the politics of the period, even if his attention seems to be focussed primarily upon linguistic analysis. Furthermore, though it may not be dwelt upon, he is coming into immediate contact with personages who were influential in molding the events of their times, and, however much we may talk about modern progress, the fact remains that human nature has changed but little, if at all, and that every generation has to solve problems that have engaged the attention of generations ages and ages ago. These solutions are made now, as then, by great individuals who have been put forward by their respective times and whose work, whether bad or good, has affected the course of human destiny for period after period.

It would seem, therefore, that a certain obligation should in any case rest upon and be acknowledged by classical teachers to see to it that their charges get rational and correct conceptions of the man and the times about which they are reading, but this obligation attains greater intensity when we reflect that the first century B. C. was one of the crucial centuries in the history of mankind, with importance particularly to . . . not merely at all times, but especially during these days, when the paramount question is, Shall democratic government continue to exist? or shall the cycle of change build a new system on the ruins of the old?

For it seems that nations and governments, like individuals, pass through a regular progress of growth, decay, and death, and that from their dead ashes are born new systems and nationalities which run their course in turn. In the first century B.C. occurred the final collapse of the Roman Commonwealth with all its enormous contributions to the theory of representative government, and the birth of a new system, which, in its turn, was to wax great, pass through a period of full vigor, grow old, and finally be killed by the onrush of a tide which has never ceased to destroy since the beginning of recorded history.

<sup>1</sup>This paper was read before The Classical Section of The New York State Teachers' Association, Albany, November 25, 1919.



It should be a matter for self-congratulation that in our School curriculum are included the works of two of the chief actors in this great tragedy, namely Caesar and Cicero, and that in the writings of the latter are furnished not only the opportunity, but the material for the study of the activities of the third great actor, Pompey.

It is my purpose in the brief time at my command to make a few more or less disjointed suggestions as to possibilities of interpretation that may arise in the course of our teaching, and, inasmuch as of the three Pompey is known mostly from Cicero, I shall spend a good deal of my time upon him.

But before coming to Pompey, I should like to say a word or two about Caesar. It is not uncommon to hear critics and even teachers, otherwise favorable to classical teaching, attack vigorously the retention of Caesar in the curriculum. This attitude seems to me to indicate that they have not thought seriously upon the position he and his work occupy in the history of civilization. Western Europe has been settled, as is well known, very largely from the East. From the earliest times the movements of peoples have been toward the West, one migration following hard upon the previous one, until the foremost one reached the Western sea. Then, of necessity, the edge of the movement was doubled back and deflected southward. This led to the invasions of Italy and later of Spain. Early Roman legend and history give more than one account of Gallic invasions, and later Roman history shows that the menace was never wholly absent from the minds of the Romans, despite the sanguinary defeats with which the invaders met. These movements were not merely marauding forays, but their basis was entirely economic. Pressure from behind was never relaxed and the only resource was to press ahead themselves. The Helvetian movement was simply one of these forced migrations. The direction of it was conditioned by the geographical situation<sup>2</sup>, and the whole justification of the migration is correctly given in the reasons ascribed to the Helvetians by Caesar. Caesar was therefore not at the outset engaged in a war of conquest, as is not unfrequently said, but was in reality waging a war in defence of civilization against the attacks of the Helvetians, acting under economic pressure. This in itself constitutes a sufficient defence of the reading of Caesar, for the opportunity is here afforded to give a lesson in the progress of society, using as an example one of the crucial situations of history. Suppose, for a moment, that this movement had not been opposed by the genius of a Caesar, and had succeeded in making its way into Northern Italy. It is not beyond possibility that the Dark Ages might have engulfed the world five centuries before they did, before Gaul had been civilized or Britain exposed to the influence of culture. Properly handled, the Helvetian Campaign can be made to justify, by itself, two years' study of Latin. Still one further

matter! Inasmuch as there is time for the reading of only a small amount of Caesar very few pupils ever get a chance to read of the invasion of Britain. But this is again a most important operation from an economic point of view. Many reasons are suggested to account for this expedition. Caesar gives the one sufficient reason, that Britain supported, though not necessarily by active cooperation, the tribes of Gaul in their conflicts with him. It is interesting that even at this early date Britain served as an asylum for political refugees, and gave them the base from which to carry on their work of revolution, which they have used to this very day. If Caesar was to leave his work finished, he had to make Britain an unsafe place for opponents of Rome. The fact that he succeeded ensured the permanence of his work in Gaul and the humanizing of the West, and through the West of our own land.

But to return to Pompey. The character of this man has been variously interpreted,<sup>3</sup> but he has remained more or less of an enigma to many, in spite of the brilliant panegyric in the speech on the Manilian Law. And yet he seems to me to be the least complex of the three great men, for his greatness is only that of a 'single track' mind, and that track a 'narrow gauge'. Let us study him for a few minutes.

The father of Pompey was a successful soldier of the senatorial party, and under his command Pompey himself got his first military experience when he was a youth of 17. After his father's death Pompey was still too young to take full part in the civil war, and remained at home for several years while Sulla was absent from Italy, and the Marians were in control. Meanwhile Sulla had cleared up the East, and, when the news came to Rome that, having finished his work in the East, the victorious commander was on his way home to take vengeance on the Democrats, Pompey, though still only 22 years of age, slipped away to Picenum, and raised the standard of Sulla. Soldiers flocked to him and he was soon at the head of three legions. He managed to outfight and outmanoeuvre the Marian forces all about him and on Sulla's landing joined him with this substantial reinforcement. This achievement showed military skill of a high order, and a personality which must have always been very attractive to the common soldier. It is scant wonder that Sulla was much impressed with the young man and admitted him at once among his trusted lieutenants.

During the battles that followed, Pompey distinguished himself as a commander to such a degree that after Sulla became dictator he sent Pompey to Sicily and Africa to finish up matters there, and on his return to Rome granted to his youthful general the highest honor possible to a military leader, a triumph, though Pompey was still only 26 years old. This was in 81.

Sulla was the undisputed autocrat of Rome, and Pompey was his favorite. He had received from the dictator the surname 'the Great', and was beyond question the second figure in the public eye. During the next few years he lived in the atmosphere of a court and

<sup>2</sup>On this point see Mark S. W. Jefferson, Caesar and the Central Plateau of France, *THE CLASSICAL WEEKLY* 4.162-163.

rested. Then suddenly comes one of the most dramatic renunciations in history. Sulla laid down his power and retired to private life, not, however, before he had completely revised the Roman constitution so that under the appearance of a government of law the aristocracy should be absolute in every branch of government, legislative, administrative, and judicial. The slow gains of four hundred years of democratic progress were apparently completely destroyed, and Rome became the private property of the aristocracy, with Pompey as their chief buttress.

Let us attempt to visualize Pompey. He is 28 years of age. He is the chief figure in the State. He holds no office, has not even the privilege of a seat in the Senate. He has no political experience, for all his training and life have been military. He has but a slight education, for he was a soldier at seventeen, and we have no indication that he was a student of letters. He has reached the summit of his career at 28—and has nothing to do. He could not demean himself to enter politics and become a candidate for the lowest office in the *cursus honorum*. He could only sit about and hope for another war. Was he conceited? Insufferably so. Was that not to be expected? Was he popular? In a way, with those who did not know him. But his prestige was enormous, especially among the populace. Military prestige is always most powerful with the unthinking. The Senate was afraid of him. He was only a soldier, and soldiers were in bad repute with the privileged class. In him might lurk another Sulla, if he were given the chance. So the Senate distrusted him and snubbed him as he sat apart in splendid isolation, ennuied to death, and an easy mark for any scheming politician who could gain access to him. A few minor civil disturbances requiring military suppression served to divert him somewhat during these days, but the idea began to gnaw more and more at his heart that he was not properly appreciated. Finally the situation in Spain became so serious that the Senate had to take account of it. Doubtless the Senate would gladly have chosen another man. But the situation demanded military capacity of a high order and there was no other military leader of wide experience at hand. So with much hesitation the Senate decided to send him to Spain with an army. Pompey had at last after four years of practical idleness something to do. He was happy again. This was in 77.

Pompey was in Spain for some six years. It is not necessary to follow his movements in detail. It is sufficient that he finally brought the war to a triumphant close, and returned to Italy, clearing up the remains of the Slave War on the way, in 71. During those six years important events were transpiring at Rome. The most important of these was the entry into public life of Cicero and Caesar. Cicero, who had already gained some reputation at the bar, began his official career in 75 with the quaestorship. On his return from Sicily he was admitted to the Senate in 74, and from this time was a political power. Caesar, who had been

serving in the East for some years, had also returned to Rome as pontifex in 74, and from this point of vantage was devoting all his vigor to politics. He had as yet held no office in the *cursus honorum*, but was using all his skill to gain the personal following that was to stand him in such good stead later.

While matters stood thus Pompey appeared before the gates of Rome at the head of his army. But it was a somewhat different Pompey, an older and more experienced Pompey. He did not intend to be shelved again; he had no desire to take control of the government, which he could have readily done; he was still as indisposed as before to imitate the course of Sulla. But he did not mean to be left to rust out. So he demanded the consulship. This only postponed the evil day by one year, but by that time there might be another war. The Senate demurred. Relieved of the fear of a military autocrat it became suddenly a strict constructionist. Pompey had as yet held no public office. It would not do to let so illegal a procedure take place. So the Senate objected. This was Caesar's opportunity. His own future was also in the balance. Another Sulla meant no chance for Caesar. But the estrangement of Pompey and the Senate gave promise of the overthrow of the Sullan constitution and the clearing of the way to legitimate participation of the democratic party in politics. So it is unquestionable that all of Caesar's power with the people was thrown on the side of Pompey, and the pressure at last proved irresistible, and the Senate yielded. The fruits of this bargain were soon evident in the complete overthrow of the Sullan constitution, and the participation of all orders of the State in government was again a fact. At the end of Pompey's consulship, the hoped-for war had not materialized, and he was again forced into innocuous desuetude, but he had a better position in that he was now a member of the Senate, and furthermore was in alliance with the leader of the democratic party. Caesar becomes quaestor in 67, the first step in the *cursus honorum*.

But what of Cicero? In 70, the year of Pompey's consulship, he delivered the speech against Verres. His reputation, good before, with this speech became great. In 69 he was aedile. He was to be praetor in 66 and consul in 63. It is to be borne in mind that he belonged to the equestrian order. This order had been almost as badly suppressed by the Sullan constitution as the proletariat. Hence he must have been in favor of the measures of the Pompey-Caesar coalition. But any consideration of Cicero's activities and life must start from and ever return to the fundamental fact that Cicero was an 'idealist'. His ideal was the old Roman State, composed of three orders, with freedom of opportunity for every man. Cicero had a philosophic mind, balanced by sentiment, and interpreted by common-sense. He had a clear vision, a power of acute analysis, an uncanny appreciation of the motives of others, and a most unfortunate possession, the judicial mind. He always saw both sides of a question, and this very power

often caused him to delay long before taking any decisive step. Cicero was no time-server, but he served his ideal of government. Vain, supersensitive, and subject to moods, he still held fast to his aims in life. These may have involved his own advancement, but the question of their effects upon his own fortunes was always subordinate and his course of conduct was ultimately decided by the standard of his life's set purpose. And that purpose was of the highest. We must always discount the fervor of his remarks in his letters. That he loved Pompey is impossible, that he hated Caesar is likewise impossible. That he respected Pompey's achievements in the field, and regarded him as an important support of the new order, was the only thing that he could do. But in every thing that Cicero did, if we look deep enough, we find that he acted as he thought best for the country, even at personal risk. Hence his juncture with Caesar in his advocacy of the Gabinian Law. Hence his later advocacy of the Manilian Law. Hence his support of the measure of Caesar to ratify Pompey's acts in the East. Hence his position in the matter of the Catilinarian conspiracy. Hence his opposition to the first triumvirate and his refusal to join in that cabal. Hence his long hesitation as to his course in the Civil War. Hence his consistent refusal to yield to Caesar's blandishments. Hence his apparent acceptance of Caesar's *fait accompli* and his appearance in the Senate after Pharsalus. Hence his joy over Caesar's assassination. Hence his savage attacks upon Antonius. Hence finally his submission to his fate in the country 'so often saved by him'.

In reading Cicero the emphasis is often misplaced. We are told that this is the place to study the Roman constitution, and this is true; but not the constitution in detail, only in its important features, and these are few. The fundamental fact about the Roman constitution is that it was the first genuine attempt to realize in action the theory that, while a State consists of various elements, a just government must give every one his chance, and no individual or class must be favored at the expense of the rest of the State. The executive must be checked from autocracy: hence there must be two consuls. The legislative must be checked from undue domination: hence the Tribunes of the people. The proletariat must be checked from undue prominence: hence the large number of Tribunes, each having the veto power upon legislation. It will not do to say that this constitution was faulty, or that these checks failed to work. The system, as it was developed, was the result of four hundred years of political growth based upon compromise suggested by patriotism, the like of which has only been seen in the growth of the English constitution. It suited the Romans for three hundred years, that is, as long as the Romans remained as they were after the expulsion of the kings, that is, as long as the ideals of nationality, of patriotism, and of honesty lasted. When honesty succumbed to wealth, won by the exploitation of the helpless, when patriotism yielded to the selfishness of individual pur-

pose, and one's own advancement took precedence over the interest of the commonwealth, when nationality disappeared under the influx of myriads of foreigners, most of whom had not the tradition of freedom, and no experience of democratic government, when every one became class-conscious under the skillful poisoning of unscrupulous demagogues, then the Roman constitution ceased to function. This was the state of the people of Rome, and this the condition of the Roman governmental system, when Cicero took the helm. This was the condition which Cicero tried to remedy by restoring the system as it existed before the Civil Wars. That the patient was beyond the help of the physician is not to be laid to the physician's door. He did what he could that democracy might not perish from the earth. Are the conditions in our own country so different from those of Rome in the first century before Christ that we can draw no lessons for our own guidance? Only the wilfully blind will say they are. The study of Cicero can be justified merely by the possibility it offers to citizens of a democracy to study in an actual instance, as if in a laboratory, the greatest experiment in democratic government before the English-American.

But what of Pompey? He too remained true to type. His one aim in life was the maintenance of his own position. He was in effect the Marshal of Rome. He was the god in the background, always ready to be worshipped. Worship was the breath of his nostrils. Men grow weary of continual worship, and they grew weary of Pompey. The Senate did not always want to be explaining to Pompey that he was their tower of strength. To the outside world Pompey was Magnus, to himself he became more and more Maximus. His actions are all reducible to this, his fundamental egotism. Hence his coalition with Caesar when the Senate was recalcitrant. Hence his membership in the First Triumvirate. Hence his return to the Senate when Caesar began to raise his head as a rival military chieftain. Hence his refusal to leave Rome to go to his province. Hence his reluctance to believe that Caesar could ever have any serious hold upon the hearts of his soldiers. Hence his blindness to what every one else could see. Hence his disgraceful death. He labored for himself alone. He received his deserts. The study of his life and personality ought to afford a powerful lesson in what should be the fate of any one who, in a democracy, sets up his own self and his own ambitions as the standard by which to direct his political activities<sup>3</sup>.

<sup>3</sup>The numerous views and suggestions concerning Caesar's intentions and aims in his campaign against the Helvetians, including the fantastic vagaries of Ferrero, have been fully and adequately treated by T. Rice Holmes, in his *Caesar's Conquest of Gaul* (Oxford University Press, 1911), a book which should be in every High School library, although its availability is restricted by its excessive cost (\$9.60). Of great importance for the study of this period are the biographies of Caesar and Cicero, of which may be mentioned Professor E. G. Sibley's *Annals of Caesar* (New York: Stechert, 1911) and Cicero of Arpinum (New Haven: Yale University Press, 1914), W. Warde Fowler's *Julius Caesar* (New York: Putnam, 1891), and J. L. Strachan-Davidson, *Cicero* (New York: Putnam, 1894). A sympathetic and very interesting analysis of the character of Pompey is given by Mr. John Macfeld, in his *Play The Tragedy of Pompey the Great* (New York: Macmillan, 1914), which teachers of Cicero would find it well worth their while to read.



There is but one salvation for democracy, the 'harmony of the orders' for which Cicero worked and died. When one order, no matter which one, tries to gain its ends, no matter how justifiable, by recourse to any means but the sweet reasonableness of appeal to the spirit of consideration and fair dealing, which always lurks in the depths of the heart of humanity, that order strikes at the very foundations of democratic government. That lesson, so necessary for all to know to-day, is the outstanding lesson of the Latin work in the High School.

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### HUMANISTIC TENDENCIES TO-DAY

One of the immediate results of the Great War is the reexamination of educational ideals, now in progress among the Western nations. Too often, however, in discussing this important subject, we have been satisfied to talk about things instead of principles, and, as a consequence, we drift from one position to another, raising a multitude of questions and settling none, waging war over conflicting interests when we should stand on common ground, troubling our minds with the transient, the ephemeral, issues that arise from day to day in the Schools, and neglecting the fundamental problem that calls for a prompt solution. For instance, much energy has been wasted in debating the relative merits of liberal and practical studies. Dr. Wilhelm Rein, of the University of Jena, shows how the old quarrel between humanism and realism may become a friendly rivalry, if we but admit the fact that one section of our people must carefully preserve the historical continuity of our culture, while another section is steeped in modern ideas, thereby gaining strength and skill for the duties of active life. Both enjoy the same freedom, the same light, and the same air; therefore, let the Higher Schools demonstrate what strength they can give to the leading section of the nation. In harmony with the views expressed by Dr. Rein are those to be found in Sir Frederic Kenyon's two reports, *Education, Scientific and Humane* (1917), and *Education, Secondary and University* (1919), in Professor J. A. Stewart's lecture, *Oxford After the War and a Liberal Education*, and in the pamphlet, *The Classics in British Education*, of which an account was given in *THE CLASSICAL WEEKLY* 13.105-106. These papers all recognize the principle that the humanities and the practical studies are twin berries on one stem, and that the problem with us is how to give the science School the leaven of the old philosophy, and how to leaven the old philosophical School with the thoughts of science. Is it not true, however, that, just as soon as the student in any School begins to ask the *how* or *why* of things, the answer to his inquiry must be sought in the realm of humanism, in that body of knowledge which is accumulated from all the experiences of the past? Education is inseparably connected with what we call historical continuity, a type of solidarity which forms the basis of civilization. Again, in a pamphlet, *What is Democratic Educa-*

*tion?*, issued by the Workers' Educational Association, the failure of the English Public Schools is attributed to the false assumption that useful information forced on undeveloped minds educates:

We thought the banquet of life was to be spread for all. . . . The really great thing is that liberal education should be open to all who can profit by it.

What is the Workers' Educational Association of England, which is so actively engaged in claiming for humanistic culture its rightful place among the great spiritual forces of the country? Founded in 1903 by a group of trade unionists and cooperators, a flourishing branch of this organization was at once established in the new county borough of Stoke-on-Trent, now known as the Five Towns. In 1907, the Association approached the Universities for help, with the result that tutorial classes were opened the next year in Rochdale and the Potteries. There are now 145 of these teaching centers in England and Wales, an outward sign of a permanent alliance between the Universities and the organized working classes. And this is true democracy in education.

Since the days of Guizot, French statesmen and publicists have had a clear vision of the great value of humanistic culture in education. It was Guizot who first popularized the term 'civilization', in his lectures delivered at the Sorbonne more than ninety years ago. Clearness, sociability, fellow-feeling, and humanity he enumerates as the characteristics of French civilization, which entitle that country to march at the head of the European family of nations. Books of this kind should be read to-day in order to stimulate the habit of reflective study, and Guizot's lectures possess an additional value in giving emphasis to the fact that, in France, the best elements of the Graeco-Roman culture have been preserved, without which our own civilization would be robbed of its humanizing power.

It is the glory of France that she has, even during the stress of war, remained true to her ideals of civilization. On September 10, 1915, the Minister of Education officially declared that the restoration of humanism in Europe was of more vital importance than the restoration of economic prosperity. His eloquent words sound like the message of a prophet addressed to a bewildered world:

Classical culture, on the other hand, must remain the object of ardent study, were it only because it has transmitted to French thought most of the great ideals for which we struggle. And in this classical culture we shall continue to employ, with zealous care, the French methods which, after having given to the study of ancient literature the essential scientific foundation, make further to spring from it aesthetic and moral value. Is it not moreover, because antiquity has ever been in France by no means only an object of dry erudition . . . but, beyond that, a subject of admiration and a guide to conduct, that ancient thought has nourished the French soul, and that the great conflict has become a conflict of two irreconcilable cultures?

These expressions of opinion on the value of humanistic culture are reinforced in a new publication, French



**Educational Ideals of Today:** An Anthology of the Moulders of French Educational Thought of the Present, edited by Ferdinand Buisson, member of the Chamber of Deputies, and Frederic E. Farrington, of the Chevy Chase School, Washington, D. C. We have in this volume the plighted faith of thirty-four leading French scholars, whose views should carry great weight in American School circles. One contributor, Alfred Croiset, Professor of Greek at the Sorbonne, claims that the ancients are the contemporaries of modern France, even more than the men of the seventeenth century. He says:

When we study their thoughts, we do not become mere curious dilettanti. We go back to our own origins; we take the river at its source, which is the sole means of knowing it well and of not making a mistake as to its direction. Ignorance of this part of our origin would be ignorance of ourselves. Voluntary neglect of our past, of such a living and ever-present past, would be a real mutilation of our intellect. We might as well close our eyes to everything beyond the horizon of our present generation and declare, for instance, that the French of the twentieth century have no need of knowing what took place in France during the seventeenth and eighteenth centuries<sup>1</sup>.

DEPARTMENT OF HISTORY,  
CENTRAL HIGH SCHOOL,  
Philadelphia, Pa.

LEWIS R. HARLEY.

<sup>1</sup>Professor Croiset's paper, *The Study of Latin and Greek and the Democracy*, is published separately by The American Classical League. C. K.

### THE PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies held its second meeting for 1919-1920 in Houston Hall, University of Pennsylvania, on Friday evening, January 30.

Mr. Alba B. Johnson, of the Baldwin Locomotive Works, presided. He said that those who have had a classical training often undervalue it. Mr. Christopher Morley, of the staff of the Public Ledger, and an author of several recent books, was scheduled to speak on the Sunny Side of Grubb Street. He decided, however, instead to read *A Poet of Sad Vigils*, stating that he would not change the topic, but merely cross to the shady side of the street. Before beginning the enjoyable reading, the author said that humanistic studies were those that make life enjoyable. He made a plea for all Classics, including the English classics, especially Chaucer. He stated, also, that to teachers of Classics, the Classics are vocational studies, and to them sciences are liberal studies. Literary men, also, should study science.

Mr. Fred Irland, Official Stenographer of the United States House of Representatives, spoke on the subject, *Shall we Remain Contentedly Ignorant?* Coming from a perusal of the original Madison manuscripts in Independence Hall, Mr. Irland was freshly impressed by the fact that the framers of our Constitution were men liberally educated in the Classics. A single paragraph of the Constitution of the United States is proof of a thousand years of progress in the business of free government. A decent government can not be conducted by those who have no knowledge of the past.

Professor William I. Hull, of Swarthmore College, spoke on the Higher Education. He said that he had no intention of speaking of the content of higher education. It was agreed that the result is the ability to live

a life among men of affairs, and this idea is gaining ground. From such an education comes a sense of humor and a sense of serenity. This ought to show in political affairs, as well as in other phases of life.

Several of the Principals of the High Schools of the city had been asked to take part in a symposium on the Need of Maintaining the Liberal Elements in Education. Dr. L. Whittaker, of the South Philadelphia High School for Boys, could not be present, but he sent a very encouraging letter, which Mr. Johnson read. In this letter Dr. Whittaker prophesied a "reaction against too great vocationalism". Mr. Parke Schoch, Principal of the West Philadelphia High School for Girls, said that all are agreed about the value of classical training. He made a plea for a thorough education in the ancient Classics, in English Classics, and in those of foreign languages. The classics in science, history, and mathematics should also be represented. Mr. Schoch felt that it is necessary, also, in the modern High School to supply to those who are incapable of enjoying a liberal education the means of making a living. While fitting into these modern needs, however, the Schools should hold firmly to what they have had in the past. Dr. Fred Gowing, Principal of the Philadelphia High School for Girls, spoke strongly in favor of a classical training, as he has done on numerous occasions in Philadelphia. He said that Latin, Greek, and mathematics exactly meet the requirements of a liberal education. These subjects have assumed a compact form from generations of scientific teaching. They represent the scholarly wisdom of all the ancients. Dr. George F. Stradling spoke for the Northeast High School, since Dr. Andrew J. Morrison, the Principal, could not be present. In a witty and strong appeal for a solid training, Dr. Stradling deplored the modern tendency to allow the pupil to choose what he will study in School. If he does not like Latin or mathematics—he may keep rabbits. A case was cited of a friend who had made his fortune and retired, but found himself devoid of any interests. He could do nothing but play cards. The best result of a liberal education is the wide range of interests which it gives.

BESSIE R. BURCHETT, *Secretary*.

### A CATHOLIC CLASSICAL CONFERENCE

On April 6, Tuesday of Easter week, a Classical Conference of Catholic educators and teachers will be held at Hotel Hollenden, Cleveland, Ohio. The purpose of this meeting is the establishment of a permanent Classical League to promote the study of Greek and Latin in Catholic educational circles. Papers will be read on the following subjects: What is being done outside Catholic Circles for the Advancement of Classical Studies?; The Ideal Training of the Teacher of the Classics; Classical Propaganda; The Teaching of First Year Latin and Greek; Classical Authors in High School; Insistence in College Courses on the Literary Spirit.

Although this meeting will be held primarily to deal with problems pertaining to Catholic educational institutions, every one interested in Greek and Latin study will be welcomed at this gathering.

ROY J. DEFERRARI,  
*Secretary for the Committee.*

### THE CLASSICAL CLUB OF ST. LOUIS

The Classical Club of St. Louis completed its organization on January 17, with Professor F. W. Shipley, Washington University, as President, Father Murphy, Professor of Philosophy, St. Louis University, as Vice-President, and Rosalie Kaufman, Cleveland High

School, as Secretary-Treasurer. The Executive Committee consists of these Officers and the following persons: Maynard M. Hart, Vice-Principal of McKinley High School, and Rudolph Detschen, University City High School. The Program Committee consists of Principal Hart and Professor Eugene Tavenner, Washington University.

The organization of the Club is meeting with such a sympathetic response from friends of the Classics and the press that one is led to hope that the tide of anti-classical agitation is at last receding.

EUGENE TAVENNER.

### ONCE MORE THE CLASSICS IN BRITISH EDUCATION

IN THE CLASSICAL WEEKLY 13.105-106 reference was made to a pamphlet entitled *The Classics in British Education*, published by the British Ministry of Reconstruction, as one of the series of pamphlets on reconstruction problems. To the courtesy of Professor Henry Browne, of University College, Dublin, I owe information of the fact that the British Board of Education has, by the authority of the Prime Minister, appointed a Committee "to inquire into the position to be assigned to the Classics, i. e. to the language, literature, and history of ancient Greece and Rome, in the educational system of the United Kingdom, and to advise as to the means by which the proper study of these subjects may be maintained and improved". The Board, in creating the Committee, has sought to gather classical experts representing the older and the modern Universities both, the Colleges for Women, and all grades of Schools in which classical education has had a part. The members of the Committee are as follows: The Most Hon. the Marquess of Crewe, Chairman; The Very Rev. Sir George Adam Smith, Aberdeen University; The Rev. C. A. Alington, Eton College; Mr. S. O. Andrew, Whitgift Grammar School; Miss M. D. Brock, Mary Datchelor School; Professor the Rev. Henry J. Browne, National University of Ireland; Professor John Burnet, St. Andrew's University; Mr. T. R. Glover, St. John's College, Cambridge; Sir Henry Hadow, Sheffield University; Miss K. Jex-Blake, Girton College, Cambridge; Professor W. P. Ker, University College, London; Mr. J. G. Legge, Director of Education, Liverpool; Mr. R. W. Livingstone, Corpus Christi College, Oxford; Mr. G. A. Macmillan, of Messrs. Macmillan and Company; Professor Gilbert Murray, Oxford University; Mr. Cyril Norwood, Marlborough College; Professor W. Rhys Roberts, Leeds University; Mr. C. E. Robinson, Winchester College; Professor A. N. Whitehead, Imperial College of Science and Technology; Mr. C. Cookson, Inspector of Schools, Secretary.

Professor Browne writes as follows:

"It is probable that the immense amount of evidence which is being prepared by and for the Committee will involve a somewhat lengthened sitting. Committees which were previously organized on somewhat similar lines to enquire into scientific education and the teaching of modern subjects took between one and two years to prepare their Reports. Their work was considered by the Board of Education to be valuable for the purposes of Reconstruction; and there appears no reason for apprehending that the Classical Committee will render less efficient service to the country. The result

will be awaited with attention by all who are interested in higher studies and in the spread of mental culture among modern and democratic communities".

C. K.

### ILLUSTRATIONS OF TACITUS

IN THE CLASSICAL WEEKLY 13.87 Professor Mustard cites a passage from Matthew Arnold's *Balder Dead* as probably derived from Tacitus, *Germania* 12. The illustration affords a striking instance of the debt of English literature to the Classics. But it is not new: Professor Gudeman quoted the lines in his note on *Germania* 12.

There is an interesting bit of dialogue in Boswell's *Life of Johnson* (Everyman Edition 1.437), which, it seems to me, was certainly suggested by Tacitus, *Agricola* 12. In speaking of the long hours of daylight in Britain Tacitus says:

*Dierum spatia ultra nostri orbis mensuram: nox clara et extrema Britanniae parte brevis, ut finem atque initium lucis exiguo discrimine internoscas. Quod si nubes non officiant, adspici per noctem, solis fulgorem, nec occidere et exurgere, sed transire adfirmat. Scilicet extrema et plana terrarum humili umbra non erigunt tenebras, infraque caelum et sidera nox cadit.*

Dr. Johnson has just remarked: "Nobody will deny that the art of making candles, by which light is continued to us beyond the time that the sun gives us light is a valuable art, and ought to be preserved". Boswell. "But, Sir, would it not be better to follow nature; and go to bed and rise just as nature gives us light or withholds it?" Johnson. "No, Sir; for then we should have no kind of equality in the partition of our time between sleeping and waking. It—would be very different in different seasons and in different places. In some of the northern parts of Scotland how little light is there in the depth of winter!"

Then follows a paragraph mentioning Tacitus with, apparently, an abrupt change of subject. But the transition is perfectly natural, for the mention of Tacitus proves that he was in the writer's mind all the while. "We talked of Tacitus, and I hazarded an opinion, that with all his merit for penetration, shrewdness of judgment, and terseness of expression, he was too compact, too much broken into hints, as it were, and therefore too difficult to be understood. To my great satisfaction Dr. Johnson sanctioned this opinion. 'Tacitus, Sir, seems to me rather to have made notes for an historical work, than to have written a history'".

JOHN G. WINTER.

### THE NEW YORK CLASSICAL CLUB

#### The Classical Forum

The second meeting of The Classical Forum of The New York Classical Club for the current year will be held on Saturday, March 13, at 10.30, in Students' Hall, Barnard College, Broadway and 117th Street New York City.

The subject is, What is Expected of Classical Teaching in New York High Schools. The discussion will be led by Dr. J. L. Tildsley, Associate Superintendent of Schools.

SUSAN FOWLER, Censor.

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